

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

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KINGDOM BRIEFS

It is gratifying to see how many in times like this are bearing one another's burdens and so fulfilling the law of Christ. Periods of hardship bring out the finer qualities of those who have been truly ennobled by the grace of Christ. The social system about which the brethren write may not be thoroughly Christianized, but it has been deeply and blessedly influenced by the Spirit of Jesus. That Rockefeller is giving millions to feed the starving Belgians, that Wanamaker chartered a ship for the same purpose, that Philadelphia filled it up, that the Pennsylvania Railroad hauled all provision for them without charge, that multitudes are responding to these appeals, brings back the echo of the first Christmas, "Glory to God in the highest." But these are but a few conspicuous instances. Many a landlord is willing to share with his tenant, many a creditor refuses to push the debtor, many a banker looks kindly and sympathetically on the one who applies for assistance in time of need. Many are fulfilling the command to bear others' burdens without knowing it. The law has been written in their hearts and they are living it out unconsciously. They will say also, "When saw we thee anhungered or sick or in prison and ministered unto me." "Inasmuch as ye did it unto one of these least, ye did it unto me."

The war in Europe does not show that Christianity has failed, nor is it likely to do any real injury to Christianity. It will purge it of much of its dross and formality and the insincerity and hypocrisy that have accumulated about it. All is not gold that glitters, and all is not Christianity that goes under the name. It is sometimes necessary for the old ship of Zion to be put in the drydock and cleansed of barnacles and put in repair. It is sometimes necessary for the truth to be put through the fiery furnace that it may be purged from all dross. There is no doubt that much that has gone under the name of religion in Europe is fictitious. We need no great systems of state religion proped up by the financial and military struggle of the government, but a new creation, the conversion of the individual to Christ and through His blood. Nor are we in this country free from the necessity of chastisement. Let us thank God that we have been spared the scourging that others are undergoing and earnestly pray that His rebuke may be sufficient without the rod of His anger.

We grieve to lose from the number of our most efficient ministers Dr. G. A. Lofton, who was called to his heavenly home on last Friday. He was many years ago pastor of the First church in Memphis, went from there to St. Louis and then to Central church, Nashville, where he was pastor for twenty-six years. He was a gentle and strong spirit, an excellent preacher and beloved pastor. He also served the cause of the Master in a wide sphere by writing for the Sunday School periodicals, for the denominational papers and in his books. One of these, "Character Sketches," was very popular and very helpful. He was born in Mississippi about seventy-five years ago.

The trustees of Clarke College met last week to plan for strengthening the college in this time of stress. They are resolved to make it fill a wide place in our denominational life.

The Education Commission has been very busy planning for the work of next year and will probably be ready with an interesting announcement in the next issue of The Record.

The meeting of the associational representatives of home and foreign missions was held at Clinton Wednesday. A good company of brethren were present. A report of what was done will come later.

We learn that a strong church in Tennessee is through its committee seeking to rob Mississippi of our mission secretary. While the salary is more than he is now getting, we hope that he may continue the work he has so well begun.

A great deal of interest has been shown in the suggestion for a Baptist theological seminary in New Orleans. It is not an easy or a short task. It will need to grow and someone or many will perhaps be called to great sacrifice to make it. If it is of the Lord, it will come; if it is not, nobody wishes it.

Among the good speeches made for The Record on last Sunday we heard of one by Dr. King, of the Second church, Jackson, and one by Deacon Dr. Aven, at Clinton. We are grateful for the help these and other brethren are rendering. The results are seen in the subscriptions that are coming in. Have you told your people about the paper? It will be a good way to help all the work of the kingdom.

Even Jesus seemed almost impatient with mans, "O foolish men, and slow of heart to be-evident pain, "Do ye not yet perceive, neither understand? have ye your heart hardened?" Again to the two disciples on the way to Emmaus, "O foolish men and slow of heart to believe in all that the prophets have spoken!" Also to the disciples who failed to heal the epileptic boy, "O faithless and perverse generation. How long shall I be with you! How long shall I bear with you!" In every case their stupidity was produced or made worse by unbelief, and the cure for it was faith. There is a very erroneous idea in some quarters that faith is an attribute and a necessity only of feeble minds, is a sign of weakness and a means of perpetuating it. The opposite of this is true. There is nothing that so paralyzes the mind as a lack of faith. Progress in learning is halted when faith stops. Stagnation in mind and morals is the inevitable result of unbelief. There is no quickener like confidence, and faith always lays the track for the train of knowledge to run on. Peter is on the bed rock of truth when he exhorts, "In your faith supply courage, and in your courage knowledge." Confusion is the inevitable consequences of a lack of faith. He that doubteth is like the surge of the sea, driven by the wind and tossed, * * * a double-minded man unstable in all his ways.

Brother J. E. Byrd tells a story that combines the humorous and pathetic in its description of conditions in some Southern communities. Here is the story: A poor farmer with his little yoke of steers took his bale of cotton to town and "sold" it. It was the "money crap" of his year's labor. While returning, a friend hailed him with "Hey, Bill, what did you get for your cotton?" Without stopping, he called back, "A little meat and fertilizer las' spring; get up, Buck!" That is an epitome of the South in the grasp of cotton. If cotton is king, it is an awful tyrant, and it's will is so capricious as to make its mastery a fearful means of enslavement. Mr. R. H. Edmonds, editor of the Manufacturers' Record, of Baltimore, thinks the war in Europe will free the South from the bondage to cotton. It is a fearful surgical operation, but we hope it will be successful. It will be if our people can learn the lesson and refuse to raise it. Governor Noel says that if we make half a crop next year the price is bound to remain below the cost of making it. He thinks that some people will only be restrained from raising it by law or by ruin, and that ruin will surely follow the continued production of it on the present scale. There is more money in and readier sale for almost anything than there is in cotton, and yet some people's minds are obsessed with the desire to raise cotton. They are simply the slaves of a life-time habit.

There is no doubt that the period of financial depression that has come upon us is a good time to learn some needed and useful lessons. There are some of them so obvious as hardly to need comment. Men (and perhaps women) have been accustomed to spend to the limit of their ability and many have strained their credit to the danger point. It is a good time to leave off the things that can be eliminated without injury and many of them with actual profit. No man has a right to complain about hard times who spends one cent for whiskey. And while tobacco is not to be put in the same category, it is, to say the best of it, not a necessity and can be dispensed with without loss. No man has a right to deprive his family of food or clothes or education or good literature while he uses tobacco. Chewing gum can go to the shades of forgetfulness. You don't have to have it. Jewelry and fine feathers are a sin if the money spent for them is needed to supply the needs of the poor. Many a family is suffering for actual necessities while those within calling distance are decorated in useless ornaments. It is a time for God's people to develop a finer conscience on the question of interest in the welfare of others and love for their neighbors.

Many people are beginning to realize that the "Yellow Peril" is not the yellow races of Asia so much as the yellow journalism in our own land and perhaps in other lands. There's a streak of yellow in a great many politicians, from which may the good Lord deliver us.

Many kind letters have been received from brethren who are helping to make the subscription list of The Record grow in this month. Are you pushing it in your field?

THE BAPTIST RECORD A VITAL DENOMINATIONAL ASSET

By G. S. DOBBINS, Th. D.

At the request of the recently appointed Advisory Committee, this series of articles is offered: (1) To emphasize the Record's value to the denomination; (2) to set forth its field and functions; (3) to discuss its problems and difficulties; (4) to lay the burden of its support and success upon the Baptists of Mississippi.

I.

THE BAPTIST DEBT TO THE PRESS.

"Four men—Gutenberg, Columbus, Luther and Copernicus—stand at the dividing line of the middle Ages, and serve as boundary stones marking the entrance of mankind into a higher and finer epoch of its development."

The effect of the thought and daring of these four men on the course of history is woefully estimable. It is impossible to conceive of the modern world except in relation to the influence upon its development of the practical application of the art of printing by Gutenberg, the discovery of America by Columbus, the inauguration of the reformation by Luther, and the opening up of a wonderful and revolutionary conception of the universe by Copernicus.

As, however, one studies the course of events during the marvelous century that follows the invention of printing, and sees the mighty new world emerge from the shell of the old, he is forced to the conclusion that the greatest contribution of the age, the contribution that did most "to lift up the spirit of mankind and to open for men the doors to the new realms that were in readiness" was made by the German printer of Mainz. The fruits of every great movement from the time of Gutenberg to the present have been conserved by the art of printing, "the art preservative of arts."

Printing and the Reformation.

The Lutheran Reformation ushered in a new period in history; yet the Reformation had neither its beginning nor its end in Martin Luther. In an ancient missal, said to have been preserved in the city of Prague, there is an illumination, showing Wyclif, at the top of the page kindling a spark. Just below, Huss is portrayed blowing the spark into a flame. Finally, underneath Huss, Luther is represented, brandishing a torch. But the picture, to be complete, should show another scene: The Baptists, with a great lamp, whose steady, unflinching rays displace the rude Lutheran torch.

As immeasurable as was the influence of the work of Wyclif and Huss, and as priceless the benefits of the re-discovery of the classic masterpieces in the Renaissance, the total value of it all would have been confined to a very narrow and limited circle had it not been for the invention of printing. If it had not been for the printing press, Luther's revolt would have been but a local heresy, that the church could have stamped out in short order. If the fight against Rome were to succeed, Luther recognized that he must reach the masses rather than the small circle of the educated. He immediately began to put forth his sermons, tracts, and controversial pamphlets in the language of the people. The voice of this bold-hearted Augustinian monk, as it thundered in a thousand places at once through the printed page, was the voice of the oppressed masses. The pamphlets were eagerly bought and read till soon Germany was ablaze with revolt against papal tyranny and abuses. Notwithstanding the censorship of the church, and its vigorous efforts to regulate and suppress the press, printing from this time forward be-

comes one of the great factors in the history of the world. Those who have sought to lay hold on the mind and heart of the people have hitherto depended on the spoken word; now the appeal is to be made more and more through the medium of the printed page. Never again will a movement of any consequence be undertaken without taking into account and pressing into service the power of the press.

Printing and the Baptist Struggle for Liberty.

The Anabaptists and early English Baptists, battling against Protestant intolerance almost as despotic as the Romanism against which Luther fought, found but little opportunity in these early years to make use of the press in their heroic struggles for religious freedom. The attitude of the English government towards a free press, particularly in the period of religious dissent, reflects with much accuracy its attitude towards the Baptists. The threat of James that he would "make them conform or harry them out of England," was carried out with fearful literalness. But little by little, through tracts more or less secretly circulated, the Baptists obtained a hearing, as the principles for which they stood became more generally understood. In these tracts, written by Smyth, Helwys, Busher, Grantham, and others, we have the germ of the modern religious paper, and in them was exemplified that which should be one of the chief functions of the Baptist periodical of today—the propagation and defense of Baptist truth. But for these tracts, some of which constitute the finest pleas and arguments for liberty of conscience to be found outside of the New Testament itself, the cause of religious freedom would have been indefinitely delayed.

Beginnings in America.

In 1803 The Massachusetts Baptist Missionary Magazine was begun in Boston, its avowed purpose being to promote the cause of missions. Then came the conversion of Judson and Rice, in 1813, marking the first great epoch in American Baptist history. From this time onward the missionary enterprise, the supreme religious motive of progress, was to call forth the dormant strength of Baptists along every line of denominational activity.

How to unite the Baptists of America, scattered and isolated as they were, was the problem of these early advocates of missions. One answer to the problem was the denominational journal. The Latter-Day Luminary, The Columbian Star, The Christian Watchman were called into existence to meet the pressing need, and under God's guidance became the forces that welded together the scattered Baptist energies, and gave to us our part in world-wide missions.

In the measure that these missionary heroes became successful, however, there grew up a spirit of opposition that soon gathered tremendous force, engendering the bitterest feeling, and disrupting churches throughout the land. While Judson, Rice, Peck, Brantly, Sherwood, and other leaders of kingdom consciousness, were trying to lead Baptists out of a corner, the anti-missionary forces began to strike with the vigor of desperation at these organized forms of activity, all of which they styled "human institutions," "without foundation in the Scriptures as institutions of God." The "Great Split" came in 1836-8, when it became impossible for these two Baptist families to live together. As Dr. Riley observes:

"This cleavage was most fortunate. The separation was the dawn of a better day for the missionary Baptist churches of the South. The difference in the histories of

the two Baptist families is most instructive. The one has grown with enlightenment and development, has founded and maintained its schools of learning, has established a most reputable denominational press, has produced a type of scholarship which is equal to that of the most advanced, has planted its churches in the most commanding centers, and has sent its missionaries to the farthest regions of the globe. The other has steadily kept itself in the remote rural regions, beyond the confines of enlightenment and progress."

But for the agency of the papers already mentioned, together with The Index, of Georgia, and The Christian Herald, of Virginia, it is quite impossible to believe that the victory could have been thus won.

The Years of Controversy, War, and Reconstruction.

We turn to those stormy years of controversy, when Campbellism, Hardsbellism, and other forms of error seemed to threaten the very life of the denomination, and we find that it was because strong men of God were editors of the Baptist papers that truth at length prevailed. A glance at the files of the papers from 1840 to 1860, when lowering war-clouds hung over the nation, reveals the indisputable fact that but for the strong, sane statesmanship of the editors who manned our Southern papers at this crisis, the Southern Baptist Convention could never have been formed, or if formed, would have met with inevitable disaster. Still more thrilling and inspiring are the files of the few papers that survived the war. Facing desolation and ruin indescribable, with their schools broken up, their church buildings in many cases destroyed, with preachers and congregations scattered, these Baptist heroes of the reconstruction period turned their faces towards the future, and led by such men as the editors of The Christian Index, and The Western Recorder, they began the work of re-organization, rebuilding, re-enlistment. With a courage no less than Lee's or Jackson's, with a faith in God that over-leaped every barrier, Jeter, Dickinson, Toon, Shaver, Butler, Tucker, Huffham—names that ought ever to be enshrined in the hearts of Southern Baptists—set themselves to the task of gathering up the scattered Baptist forces, inspiring into the downcast new hope and courage, and building upon the ruins of the Lost Cause a new South and a new Southern Baptist organization.

The Birth and History of The Record.

It was with much difficulty that the weakened denominational forces of Mississippi were re-organized at the close of the war. The State was without a Baptist paper until 1877, during this time The Baptist of Tennessee serving as a medium of news and communication. James B. Gambrell, pastor at Oxford, Miss., was chosen as The Record's first editor, and M. T. Martin, professor of mathematics in Mississippi College, was owner and manager. In July, 1881, Dr. Gambrell became sole editor, announcing the purpose of his life-work "to make The Baptist Record a paper worthy of the hearty support of all our people, and a great power for the development and direction of the armies of Israel." The Record will resolutely set its face toward the future and grapple with the living questions of the day.

How dead in earnest the editor of The Record was, the forces of evil in Mississippi soon began to learn. Throwing himself into the fight against the liquor business, Dr. Gambrell declared no truce, and with his powerful editorials did more than perhaps any other one man to drive the saloons out of a large portion of the State.

Dr. J. A. Hackett succeeded Dr. Gambrell as editor in 1891. He found his task beset with many difficulties. A heavy indebtedness had accumulated, and his only recourse was to cut expenses in every direction, serve without remuneration, and live from the income of his preaching. The struggle was a long and heroic one, but he succeeded at last in removing the

debt. In 1898 Dr. T. J. Bailey became business manager, Dr. J. B. Searcy editor. The income proving insufficient for the support of both, Dr. Searcy retired after a few months, and Dr. Bailey became sole editor and proprietor; until March, 1912, when Dr. P. I. Lipsey was called to the editorial chair.

Handicapped by poor circulation, insufficient support, and lack of appreciation of its possibilities, the paper had struggled for existence all these years, its issuance a labor of love and sacrifice. Now, however, a new era seemed to have dawned. The writer has known nothing in the history of Southern Baptist journalism to equal the success with which The Record has met under its present management. From a circulation of about 3,000 it has grown to nearly 10,000. None doubt but that the hand of the Lord has placed the present management in charge. As never before, the denomination is awakened to the value of the paper to realize that what the heart is to the cyclopaedic system, The Baptist Record is to the organized work of the State.

And Yet—

And yet, only a beginning has been made in approximating the paper's possibilities. We need a State-wide campaign to acquaint our people with the facts—to show them what a vital asset we have in our denominational organ, to call to their minds the part that has been played in Baptist history by the press, to place the responsibility for its adequate support upon the whole body of the churches, to impress upon them the immense latent possibilities of our paper, and to stagger them with the situation that would confront us if we had no such means of unification and communication. As we study these facts of history we shall be in better position to estimate the power of the denominational journal in our day and in the future; to realize its power for good and for evil; and to lay hold on its service with fresh eagerness in the face of conditions which it has been so largely influential in creating—conditions which constitute a world-wide challenge to Christianity, and a world-wide opportunity for Baptists.

BAPTIST CHURCHES AND OTHER CHURCHES.

By E. L. Wesson.

Baptist churches differ from all the other leading churches in the South on four distinctive sets of doctrines: (1) Doctrines about salvation; (2) doctrines concerning the church; (3) doctrines concerning baptism; (4) doctrines concerning the Lord's supper.

I noticed before some of the differences concerning the first set of doctrines named, and emphasized the fact that the Baptist doctrines on that special point need to be re-emphasized. If there were no other reason for the separate existence of Baptist churches, their differences from all of the other churches concerning the doctrines of salvation would demand that they exist.

Baptists differ in their doctrines from all other churches in the world on some points concerning salvation—so much so that no one who really believes what Baptists believe about salvation could consistently be anything else.

In this article I want to call attention to the differences between Baptists and others in their doctrines concerning the church; especially those points which concern salvation. Doctrines which do not affect the question of salvation, as held and taught, may be termed non-essential, as compared with those which do. As I understand them, every denomination but the Baptists, in some way, connects salvation with the church. If I understand them correctly, the Disciples hold and teach that everyone who is baptized, by that act becomes a member of the spiritual body of Christ, by some called the "invisible church," or "the church," as well as becoming united with the local congregation with which by their confession they are identified. Baptists differ from Disciples on this point. Baptists hold that "the spiritual body of Christ," "the family of God," "the household of faith,"

etc., and the local congregations called churches are entirely different and distinct. That one becomes a member of "the spiritual body of Christ," "the family of God, by faith in Jesus Christ, and a member of a church upon a profession of that faith and baptism. Disciples hold, if I understand them, that one is saved in the act of coming into the church, which act complete includes baptism; and that without baptism one is not saved. Baptists hold that every one should be saved outside of any kind of church (I am not speaking of house), by the grace of God through simple trust or faith in Jesus Christ; and that being saved all such become members of the household of faith, the family of God, the body of Christ; and that only such are prepared to join a local church and live to the glory of God. Coming into the church has nothing whatever to do with saving the soul, but is the duty of every one who professes to be saved by grace through faith.

Presbyterians also differ widely from the Baptists on this point. (1) They hold that the "visible church," which of course means the church on earth, "consists of all those throughout the world who profess the true religion, together with their children, and is the kingdom of our Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." See Confession of Faith, pages 138, 139. They also hold that "Baptism is a sacrament of the New Testament for the solemn admission of the party baptized into the visible church." See Confession of Faith, page 148. Thus you see that they hold that one is brought by baptism "into the visible church," and that out of the visible church "there is no ordinary possibility of salvation." On pages 150, 151 of the Confession of Faith, in number 4 you will see that only infants of one or both believing parents are to be baptized. This same fact is stated in answer to question 166, on page 342 of the Confession of Faith. The answer says, "Baptism is not to be administered to any that are out of the visible church, and so strangers to the covenant of promise, . . . but infants descending from parents, either both or but one of them, professing faith in Christ, and obedience to Him, are, in that respect, within the covenant, and are to be baptized." This puts salvation inside of the visible church, into which church parties are to be admitted by baptism, out of which church there is no ordinary possibility of salvation, yet from which children whose parents are both unbelievers are excluded. Baptists hold no such doctrine. They hold that a visible church is an organized body of professed believers in Jesus Christ, who were baptized upon their own voluntary profession of faith in Him as their Lord and Savior, banded together for the maintenance of His Word, the preaching of His truth, the support and spread of His gospel, the administration of His ordinances, the help and upbuilding of each other, and the general good of mankind. Neither do Baptists hold that all of the visible churches compose The Church, either visible or invisible, but that all those of one general belief compose one denomination. Each Baptist organization called a church is a complete body in and of itself, and is independent of all other like churches, but all associate together in work, mutual counsel and co-operative effort. Baptists hold that in these local congregations called churches, there are many, it may be, who, when they professed faith, were mistaken, consequently are in a church unsaved. Also they hold that outside of any church there are some who have really believed in Christ and are saved. With Baptists, in the church does not mean saved, but professedly saved. Neither does out of the church mean damned. With Baptists, in Christ by faith means saved; whether in a church or out of it. One comes into Christ by faith, into a church upon a profession of faith. Certainly one should believe that he has faith before, he professes it. (2) Presbyterians differ from Baptists in including the children of believers in the visible church, which of course leaves out children whose parents are not believers; while Baptists hold that the visible churches are for

none but professed believers in Christ. With Baptists, no one comes into the church, either visible or invisible, by any virtue of parental relationship; neither does any one come into salvation thus. Instead of believing that, Baptists hold that all who are accountable for sin come into personal salvation through personal trust in Christ, and voluntarily into a church upon profession of such trust. As to all who are not accountable for sin, Baptists hold that they are, in God's unspecified way, saved by grace through the atoning merits of Jesus Christ without anything whatever of human kind. Baptists believe that all such by grace belong to the family of God, the kingdom of heaven, and shall enjoy the blessings of heaven, but are not proper subjects for the ordinances of Christ, nor for membership in a local church. We believe that all such are by nature sinful, and will grow into sinners by practice, and must be taught from the beginning their sinfulness and that they must be born again to enter into the kingdom of God. This is a marked difference. I could not be a Presbyterian on this point of "the visible church" because I cannot believe what they hold. Personally, my heart revolts against the idea that God makes a difference in the condition of little babes brought into the world without their consent because ones parents are Christians and the others not. And my very soul revolts against the idea that out of the visible church, which Presbyterians say one is admitted into by baptism, "there is no ordinary possibility of salvation"—especially when only children of believers are to be baptized. I love the Presbyterians; thousands of them are saved, good folks, but I cannot believe that doctrine concerning the church and salvation.

Methodists and Baptists also differ on several vital points concerning the church. As to the Methodist definition of church, as given on pages 17-18 of the Discipline, Baptists have nothing to say, except they object to the word "sacraments." The Discipline says, "The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all of those things that of necessity are requisite to the same." Change "sacraments" to ordinances and that is very good, but on page 225 of the Discipline, they ruin the definition by teaching that children are brought into the church by baptism. The Discipline says, in instructing the parents concerning the baptism of their infants, "In causing this child to be brought by baptism into the church of Christ," etc. If such are brought by baptism into the church of Christ, then the statement that the church is composed of faithful men, etc., is not correct. Also, if children are brought by baptism into the church of Christ, those children who are not baptized are not in it. So if the word church, as there used, does not refer to the visible church but to the family of God (I don't know which is meant), then the unbaptized children are not in that. Either one statement contradicts the other, or else the statement on page 225 refers to the "invisible church," the family of God; and if it refers to that it is a serious point indeed. Holding that a church is a congregation of professed believers in Christ, etc., Baptists do not believe that children are to be brought into any kind of church relations on earth until they profess faith in Christ, and they believe that then they should come in of their own volition or will.

As Baptists see it, all children are safe under the protecting merits of Jesus Christ until they become personally accountable to God, therefore need nothing whatever that we can do to make them safer, or bring them into better relationship with God. But every child who reaches accountability in this life must be born, again through faith in Christ or be forever lost. Thus we teach our children from infancy up, that all may realize as soon as possible that they are lost in sin and trust in Christ and live. After that comes a voluntary profession of faith and baptism, and church membership in a local congregation of professed believers in Jesus.

The Baptist Record

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Ordinary notices, weather report, or in the form of resolutions, of 100 words, and marriage notices of 20 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

Samson is a boy's hero, just such a big fellow, a giant and an athlete as anybody would like to be. The boys who read the sporting page would look for his picture, for they know the names as this editor does not of the heavy weight champions, the light weight and the feather weight. Samson was one who was worthy of having his name not in the newspapers only out in the bible. His picture is hung there in the gallery of the worthies for the Lord gave him strength and used him to accomplish a purpose. He caught hold of a lion that rose up against him and without a knife or a club, he tore the lion as he would have done a kid. He took the jawbone of an ass and slew the Philistines till they lay in heaps. He was like a lion-hearted, without armor or weapon. It was due to have such strength and such courage. He was a splendid fellow. But Samson had a serious weakness that proved at last to be his undoing. He didn't know any master but his own desire. He saw no reason why he should not have everything he wished. His wish to him was sufficient reason. He had no idea of doing without. He put no restraint on what he wanted. This comes out in his "argument" with his father about getting him a wife. All the answer he could make to his father's protest was simply, "Get her for me; for she pleaseth me well." He had fallen in love with a young woman of the Philistines and told his father so. The old gentleman objected, saying, "Is there never a woman among the daughters of thy people that thou shouldst go to the uncircumcised among our enemies?" Samson did not undertake to answer the objection; he did not seek to justify himself or urge that he was right or that it would turn out right. His only answer was, "Get her for me, for she pleaseth me well." He was a great big boy, almost a big baby, who knew no reason or religion and could only say, "I want her."

Well, he was a type of many a young man today, if not of the very age in which we live. Many a young man today has Samson's weakness who has not his strength. To these there is no reason why they should not have what they wish. What are wishes for if not to be gratified? So they argue. There is no restraint put upon desire or personal whim.

THE BAPTIST RECORD

Thursday, December 17, 1914.

Things are bought not because they are needed but because they are desired. We just must have all the new things that come out, from a mackinaw to an automobile. All the ready cash goes, and then credit is worked to its limit. This is a "Get her for me" age we are living in.

Over against this it ought to be urged that self-restraint is absolutely necessary to the formation of strong character. We don't need all we desire, and it is not good for us to have it. Self-control is a cardinal virtue and there will not be many other or strong virtues without it. We need to learn to do without voluntarily to forego some of our desires. The slang phrase, "It is not what you want that makes you fat," like some other slang phrases, has a good deal of truth in it. The gratification of desire is often at fearful cost to the soul. To put a curb upon the desires, to discipline them, train them to higher things is the way to mental and spiritual excellence. Self-denial is necessary to manliness.

It may be that the period of depression through which we are passing is meant to teach us the needed lesson. If we will not learn willingly, then the Lord sends us to school against our will. But it will only profit us when we are willing to take up the burden ourselves, for it is self-restraint and not outward restraint that brings the best returns in character.

The fatherhood of God is perhaps more talked about than studied or understood.

There is a shadow way of referring to His fatherhood that shows no genuine apprehension or appreciation of it. It is not a milkop soothing syrup conception that the bible presents to us when speaking of God as our father. It is one of great love indeed, but along with it of great concern and responsibility. To one who is a father no argument is needed to be convinced of the great burden of responsibility this relationship brings. There is never a time when the responsibility is not serious and often the anxiety is very great. This is particularly true when there are evil tendencies, and is not lessened by the fact that the children possess great possibilities of development, and show latent powers for good. The potentialities for good or ill make any man take his joys seriously.

The same feeling that an earthly father has for his children does our Father God have for His. Above all else He is desirous of making the most of them. He has great pride in them. "He is not ashamed to be called their God." They are His chief possession and joy. He has great plans for them. Paul was anxious for his readers to know what is the riches of the glory of His inheritance in the saints. Not our inheritance but His inheritance. He wants us to know what joy he has in this possession and what He proposes to make of it. The redeemed are His delight and His purpose is to spend everything He has in making them what they ought to be, in bringing them to the maturity of their powers. It is His pur-

pose to make them like Himself. Whom He foreknew them he predestinated to be conformed to the image of His Son. Jesus Christ in His glorified being is the norm for us to attain to and which we will attain to. "But we all with unveiled face beholding as in a mirror the glory of the Lord are transformed into the same image from glory to glory even as from the Lord the Spirit." "It doth not yet appear what we shall be but we know that when He shall appear we shall be like Him for we shall see Him as He is."

God will spend everything He has to accomplish this purpose. He says, "All things are yours, Paul, Apollos, Cephas. The world, or life, or death, or things present, or things to come; all are yours." And He will never stop till He fashions anew the body of our humiliation that it may be conformed to the body of His glory. He chose us in Him before the foundation of the world that we should be holy and without blemish before Him in love." No wonder Paul said, "This one thing I do, stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus."

The plea for a seminary in New Orleans was made in The Baptist Record without the knowledge that others were thinking on the same line. We see from an editorial in The Chronicle, from an article by Dr. G. H. Crutcher, their State secretary, that the brethren over there have been and are thinking on the same problem and believe that a school for preachers in New Orleans is the next need and will help to evangelize that territory.

We had in mind another suggestion which has been anticipated by The Chronicle and which we now urge upon the consideration of all interested in that territory. It is that the Baptists build and operate a hospital in New Orleans for ministering to the suffering. This is the ministry of Christ and just the kind of ministry that will appeal to the great body of the people. The rich are turning to this service and are greatly influenced by it. The undeveloped are reached by it. It will save a great Baptist leakage of money and people. It will set the denomination in favorable light and above all it will be obeying the command of our Lord.

They Who Question, published by the Macmillan Co.; price, \$1.35.

The pressing question of every-day religion forms the theme for this stirring novel. Through it are revealed many of the contrasting characters of every-day life, and from it the reader will find that through suffering comes character, spiritual insight and the moral courage that is necessary for a successful life. The love story which runs through the book is fascinating and beautifully interwoven.

Thursday, December 17, 1914.

BAPTIST MEN'S CONVENTION IN MERIDIAN IN FEBRUARY.

A large and enthusiastic gathering of men from the six Baptist churches of Meridian assembled at the First Baptist church last Tuesday night, formulated plans for the coming of the Baptist Men's Convention in February 9-11. Committees were appointed and arrangements are being made for the coming of seven hundred of our Baptist men from all parts of our State.

Enthusiasm ran high when those who attended the convention held in Jackson last February, told of the power and influence of that great meeting. They all said they would never miss one of these if in the providence of God they could possibly get there.

Brethren, begin now to make your arrangements to come and let us make this the greatest meeting Mississippi Baptists have ever held.

Meridian Baptists throw wide open the door and send to you, one and all, a most cordial invitation to come and let us attend to the King's business and thus hasten the coming of the kingdom.

The Baptist Men's Convention is educational, spiritual and uplifting in every way. Don't fail to get the inspiration which this meeting will bring to you.

THE BAPTISTS OF MERIDIAN.

NOTICE.

At the recent meeting of our State Convention, a committee was appointed to co-operate with the committees appointed from the different associations with reference to a schedule of dates for the meeting of all the associations. A meeting of this committee was held together with the members of the committees present from the associations. A sub-committee was appointed consisting of Rev. J. B. Lawrence, Rev. J. P. Williams and N. R. Drummond, to work out a schedule of dates to be submitted to the committees from the associations.

We should like to have a list of those appointed from the different associations to consider this matter. Please send your names to the undersigned, together with any suggestions you may have about the time of meeting of your association.

N. R. DRUMMOND,
Secretary Committee.

Columbia, Miss.

MISSISSIPPI BAPTIST HOSPITAL.

Furnishing.

Recently we started a special movement to secure donations for furnishings. I am away from my books and writing from memory, as I state the progress thus far.

Miss Christine Whitten furnished the baby ward.

Furnishing for private rooms as follows: By Mrs. Kate Butler Mrs. J. G. Dupree, Rev. W. H. Morgan, J. M. Hartfield, Mrs. Hudson, Isola; Augusta Simmons, Sunday School class at Shaw, Mrs. Claude Eager Johnson and helpers at Hickory, Rev. T. A. J. Beasley, Ecru; Dr. W. B. Dobson and wife, Rev.

THE BAPTIST RECORD

C. H. Mize, Silver Creek, and Mr. Barron, Pearl.

Beds for wards, as follows: By Dr. R. S. Curry, Magnolia Sunday School, Purvis W. M. U., and Mr. Ross, Oxford.

T. McClelland, Jackson, gives a bookkeeper's desk; Rev. W. C. Tyree, Greenwood, \$25 on light fixtures. Most of donations for furnishing rooms have been given in memory of some loved one, a fitting memorial. We have other rooms and ward beds besides diet kitchens, a dumb-waiter, kitchen and nurses' dining room to be furnished.

In this connection let me say that the Jackson doctors continue to do their part. Recently they have bought a supply of instruments for the operating room and also an instrument case.

Thanksgiving Day.

While the new building was not as nearly finished as we had hoped, yet we were able to have a very enjoyable service in one of the large wards. Despite the inclement weather we had about 150 visitors, at least half of these attending the services. Appropriate songs were sung by the nurses; we had prayers by different brethren, and a happy talk by Rev. C. C. Pugh, of Hazlehurst, one of the trustees. All were well pleased with the building and with the services and many left suitable tokens of co-operation.

Payments on subscriptions continue to come in, but not as rapidly as needed. We owe \$5,000, which must be provided for by January 1, 1915. We are trusting to our friends to meet their subscriptions.

Yours very truly,
BRYAN SIMMONS.

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

Childhood and Youth Series, published by Bobbs-Merrill Co., in four volumes.

The Child and His Spelling, by W. A. Cook and M. V. O'Shea. These well known educators have given to the public something that has long been needed in helps that when put into execution will make fewer the bad spellers that are numerous in all walks of life.

Natural Education, by Elizabeth Sackville Stoner. Mrs. Stoner's discussion of a natural mode of education is based on her wonderful success in educating her own little daughter, who is today considered by experts to be the best developed child of her age (twelve), both mentally and physically in this country. Her method is so simple that the reader is at once at a loss to know why other mothers have not before attempted to do as much for their children. One thing is certain, and that is, that the reader, if a mother, will at once set about to employ some of Mrs. Stoner's methods in rearing her little ones.

The High School Age, by Irving King, of

the University of Iowa. In this book, the author, who is a close student of conditions affecting the student of high school age, gives in a simple, straight-forward way many problems that teachers and parents often meet and are unable to solve. His book will be of great benefit to all who attempt to teach children of the adolescent age.

Reviewed by National Publication Review Bureau.

"A WHITE GIFT FOR THE KING'S BIRTHDAY."

"And—mama—keep my money!"

Who can ever forget the picture—so real, so tender, so true to life—of little Marygold, whose life, so soon ended has yet enriched our lives, and made us able to say:

"Because of one small low-laid head all crowned
With golden hair,
Forevermore all fair young brows to me
A halo wear;
I kiss them reverently. Alas, I know
The pain I bear."

And because of this beautiful story from the heart of "David Patrick Macmillan," who knows what blessings may come to the world through "the two nickels, the three-cent piece on my doll's dresser," and "those eight more nickels in my bank?"

Christmas, the birthday of the Christ is fast approaching. Churches and Sunday Schools everywhere are looking forward to this annual celebration. But not in the lifetime of the present generation at least has there been such sore sadness as will rest upon the world on this birthday of the Prince of Peace. It is no time for the squandering of money, the giving of useless gifts. Never has the idea of making "White gifts to the King" been more appropriate than at this Christmas time.

At such a time our hearts should yearn to commemorate the gift of the Christ-child to us by our gift of something that will prove a blessing to those whom we wish to remember. What more beautiful, appropriate, worthy gift could be made than "Keep My Money!" It is so simply written that a little child will understand and be touched by it; so full of heart-power that no mother or father would ever part with it; so true to childhood that every lover of children will treasure it; and so handsomely bound and printed that any book-lover will be proud of it. Then when we remember that every dollar of the proceeds goes to help build our own Miss Mary Anderson's primary school in far away, Christless and Christmasless China, the appeal to make it our Christmas gift ought to become irresistible.

Here is our simple plan: We have ordered one hundred copies of the book. These we expect to display in our "rest room" up town, and in the drug stores, and to advertise in all our regular services. A committee of ladies will then have charge of the sale of the books. Cannot every church in the State do likewise?

G. S. DOBBINS.

Gloster, Miss.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

We have received less than \$150 for our old ministers up to date.

We have now about \$40 in the treasury to their account. Unless the churches come to their relief we will be unable to assist them

We sent out a letter to every pastor in the State last week calling attention to the distressed condition of the finances for this fund. Brethren, read these letters to the churches and give your people a chance to come to the relief of the aged servants of God.

We have, up to date, received contributions from only twelve churches since the first of December. In the month of November we received contributions to this fund from only seven churches. This leaves many hundred churches, in fact, practically all of our churches that have given nothing to this fund since the first of November. Since the first of January, 1914, not more than twenty-five churches out of the 1,400 churches in the State, have contributed to the relief of our old ministers. Brethren, will you not take a collection for this fund and send it in immediately?

HELP THE OLD PREACHERS.

We would not only appeal to you on the ground of what they are within themselves, but also of what they have been to the denomination and of what they have done for the denomination.

They were the pioneers. Before this country had grown strong and great they preached the unsearchable riches of the kingdom. It was in those days that tried men's souls that they laid the religious foundations for all our glorious achievements. The tendency is when writing history to mention only those who are in positions of place and power. But in spite of this fact, and we are sure the record books of ternity will bear out the statement, we believe that of all the agencies which have conspired in the past to make this country great and good not one has been more powerful than the Baptist pulpit. And many of those who have made the pulpit of this State a mighty force are today needing help.

Not only were they pioneers, helping to take this country for Christ, but they were also bulwarks of Baptist doctrine and Baptist faith. They helped to establish the hosts of Zion on the rock of Baptist doctrine, and we believe that at our hands they deserve better treatment than we are giving them. They will forever be classed and associated with what is noble and heroic in the history of our denomination. They will be remembered as the vicarious sufferers in the struggle to establish Baptist principles and Baptist doctrines in this our blessed State. Their lives and their characters embrace the noble

qualities which enter into and go to make the highest type of manhood. Of them it can be truly said:

"Their lives were gentle, and the elements
So mixed in them that nature might stand
up
And say to all the world, "These were men."

Their Claim on the Brotherhood.

We would also urge our plea for these noblemen of God on the ground that they have a divine claim upon the brotherhood. Read the latter part of the twenty-fifth chapter of Matthew and you will find that the reason ascribed by Christ in rewarding those on His right hand was that they had ministered to Him in their ministrations to the brethren. Upon this passage of Scripture we base an argument for the support of the aged ministers.

Why are these men of God here? Why are they without means of support? Why are they cast upon the denomination? Will you allow this suggested answer to these questions: God wants to know how we will obey the direct commands of His Word, so He has placed among us these needy ones and says, "As oft as ye do it unto one of these my brethren, ye do it unto me." Jesus has commanded us to take care of the needy ones in the kingdom. God forbid that we should omit this duty. God forbid that we should pass by unheeded these men of God who have toiled through many vicissitudes who have carried many burdens, who have suffered many pangs of pain.

"He is Christ's ambassador, that man of
God,
Steward of God's own mysteries. From on
high

His warrant is; his charge, aloud to cry
And spread his Master's attributes abroad.
His work, his art of mercy and his rod
Of justice; his to sinners to supply
The means of grace, and point how they may
fly

Hell-flames, and how heaven's pathway must
be trod.

Hold him in honor on his work's account,
And on his Master's! Though a man he be,
And with his flock partake corruption's
fount

Holy and reverend is his ministry;
And, hark! a voice sounds from the heavenly
mount,
He that despiseth you, despiseth Me."

Brethren we feel that we must press this matter home upon your hearts. We are pleading for the aged and infirm ministers of God and for their widows. It is the suffering Christ in the person of His suffering children. If you could read their pitiful letters for help or their letters of thanks for the pittance given, your hearts would open

and there would no longer be a lack of funds for this work. Oh, brethren, our hearts should bleed for them.

We are asking that every church take a collection for this fund in the month of December. If all will do this there will be funds enough to take care of these men of God. We long for the time when this department of our work receives the attention which it deserves. And that time will come. The churches of the living God will wake up to their duty. That day is coming and now is when the Baptists of Mississippi will look after their aged and infirm ministers. Map the Lord hasten that day!

MISSION METHODS AND THE KOREAN REVIVAL.

T. F. McCrea, Chefoo, China.

II.

In the first part of this article I have told the story of how the Presbyterian missionaries in Korea were led to use the New Testament method in their mission work. Warned by the mistake that had been made in China in using the subsidizing method, that is, the method of introducing upon the mission field as rapidly as foreign funds would permit, the highly organized institutional life of American Christianity, without regard to the growth of the native church and its ability to assimilate these foreign institutions the missionaries in Korea determined to follow the example of the apostles in introducing Christianity into a heathen country and so used what may be properly called the New Testament method, that is, the method of preaching the gospel to the heathen, organizing the converted into churches, training them in God's Word, making them from the beginning self-governing, self-supporting and self-propagating, and waiting for the stimulating power of the gospel in their lives to produce their own institutional life and the equipment needed for its development. I now wish to show you what the result of their faith in New Testament principles has been and then make some comparisons with results in Korea of the New Testament method and results in China of the subsidizing method.

Rev. P. R. Abbott of the Presbyterian Mission in Chefoo, is the missionary who spent two months in Korea last spring and who made the stirring address on the revival in Korea, to which I referred in my former article. He has kindly furnished me an outline of his address with permission to use it, and I give it here that you may see the impression made upon him by the work in Korea.

"The Korean Church; Impressions of Its Apostolic Type."

"1. The Policy of the Missionaries.—Their purpose has been to develop Christian churches of the apostolic type. They have not felt that it was their duty to introduce Western civilization into Korea but the gospel of Jesus Christ. The missionaries have kept themselves in the background and have put the responsibility upon the churches. Few native helpers have been employed.

Each missionary is allowed only one evangelist. Church buildings, school buildings and other equipment have not been furnished by the foreign missions but have been furnished by the natives themselves, as and when they were able. Church life and school work is under the control of the native churches.

"2. The Baptism of the Holy Spirit.—The most marked feature of the wonderful work in Korea has been the baptism of the Holy Spirit. Several years ago, Pastor Keel, of Pyeng Yang, a native pastor, began praying earnestly for the Spirit's power. He persuaded others to join him in a sunrise prayer meeting. This meeting grew in numbers, power and intensity until the whole Korean church received a baptism of power that has resulted in the conversion of many thousands and the empowering for service of all the churches.

"3. A Bible Studying Church.—So rapidly has the work grown, and so enthusiastic have the native churches been in taking over the evangelistic work, that the missionaries give themselves largely to Bible teaching for the Christians. This is done systematically and scientifically and is a remarkable feature of the work in Korea. The Korean Christians love the study of the Bible as nothing else. There were held this last year in the mission 1,821 Bible classes continuing from four days to two weeks each, with a total membership of 47,484. There were also seven Bible institutes with three months' term, attended by 502. All these attendants paid their own expenses, and in many cases also a tuition fee sufficient to cover the running expenses of the class. There is one Bible class in Pyeng Yang that has a membership of 1,000 men and 700 women.

"4. It is a Witnessing Church.—The missionaries now have practically turned all the evangelistic work over to the churches. All the Christians consider it their duty to witness to the unsaved. When a Korean Christian meets a stranger, he asks him three questions. The first two are the conventional Oriental greetings: "What is your honorable name?" "Where is your honorable residence?" The third is, "Have you believed on Jesus Christ?" The zeal of all classes in witnessing for Christ is one of the most striking similarities of the Korean Christian to the Christian of the apostolic age.

"5. It is a Giving Church.—The Korean Christians are sure enough 'rice Christians.' Many of them have no money so they give rice instead. When the collection is taken in church, large boxes are carried through the congregation, which is seated on the floor, and they can be seen taking out their little bags of rice and pouring it into the collection box. The contributions of the Korean church for the past year average 3.70 yen per communicant. (A yen is worth about fifty cents in gold.)

"The mission reports for the past year fifty-three ordained and 219 unordained preachers. These fifty-three pastors are wholly supported by the native churches to whom they minister and they do not draw one cent of salary from the mission. The minimum salary was fixed at fifteen yen per

month. The same cannot be said of the 219 helpers, yet the very large majority of the men are entirely supported by the Korean church. For the support of the forty-four helpers of Pyeng Yang station last year the churches gave 5,821 yen, while the mission contributed about 800 yen, or about one-eighth of the salaries paid.

"The policy of the mission is that congregations shall provide their own church buildings. So the group of Christians may meet in a private house at first. Gradually they provide a church building as they are able. It may be very humble at first, but there are many splendid structures throughout the country erected entirely by native funds.

"Of the 402 lower schools reported by this mission, practically all are entirely self-supporting, supplying their own buildings, teachers, endowments, current expenses, etc.

"6. It is a Missionary Church.—Some years ago the Korean churches sent Korean missionaries at their own expense to the Cuelpart islands, lying to the south of Korea. This work has now become self-supporting. They have also sent missionaries to Koreans who have moved into Manchuria. Most recently they have begun a distinctly foreign mission work by sending three missionaries to Lai Yang in Shantung province to work among the Chinese. One of these men is one of the strongest native pastors who resigned from a strong and growing congregation to go as a pioneer Korean missionary to China. This work is entirely supported by the Koreans.

"7. It is a Conquering Church.—Next to the Japanese government the Christian church is the greatest power in Korea. The recent persecution by the Japanese government grew out of fear at the influence of the church among the people. There is such a spirit of co-operation, devotion and power in the Christian church that the Japanese foolishly and hopelessly tried to crush it. In the city of Pyeng Yang, a city of 50,000 population, there are ten churches in which from five to seven thousand people will be worshipping and studying the Bible on Sunday. Can any American city of 50,000 beat that record? These are not small buildings but large ones that dominate the whole situation in that city. There are three large church buildings filled with people, within three minutes' walk. Yet the first Christian missionary entered that heathen city less than fifty years ago."

This outline of Mr. Abbott's speech, into which I have also worked some statistics, furnished by a missionary in Korea, show the marvelous results of trusting the native Christians to bear their own responsibilities, just as the apostles did with their churches in the Roman Empire.

Over against this I have furnished abundance of evidence to prove that the other method has been ruinous to the development of such an indigenous, upstanding Christian life in our Chinese churches.

But in this article, as additional evidence, I wish to quote the statements of two missionaries in China, both members of the Canadian Presbyterian Mission in Honan province, who describe conditions that are typical of the Chinese churches throughout

China, as I know from my investigations during the past few years. I quote their statements from a monthly paper published by the mission, called "The Honan Messenger."

The first writes: "An untouched field of eight millions of people when our missionaries first reached Honan what promise after a quarter of a century of its ultimate Christianization?" After giving statistics, showing a membership of only 1,848, he continues, "From this we see at once that each Christian does not add another each year, but on closer examination we also find, that now with a larger membership, we are not adding as many as we did a few years ago. That is, with more missionaries, more schools, more employed Chinese workers with better training, along with the larger Christian community, the numbers added during the past five years do not exceed the increase of the preceding five years."

"Another feature of the growth of the church seems apparent, the largest number of converts are drawn from new centers, and the centers where there have been Christians for some years furnish comparatively few converts, not a few Christian communities adding only those of the younger generation of Christian families.

"The hope of the church is in the rising generation. This is often said and is to some extent true, but it is also true that young people brought up in Christian homes and schools become church members largely because this is expected of them, and not from strong conviction, and in the face of opposition as their parents did. It would be difficult to assert that boys and girls brought up in our Christian schools are more earnest and active in evangelistic work than their Christian parents have been; we fear the reverse is often true."

The second missionary writes: "Why are so few being added to the church in China? It has been felt by most members of the mission for the past few years that the Chinese Christians have been spoiled by a too liberal use of foreign funds, and that a great many of them have come to the conclusion that they have a right to look to the foreigner for payment for any work they may engage in. This certainly has hindered matters on our own field, and probably on every field in North China."

"Mission work has become more and more complicated. Schools, colleges, hospitals, literary work, organizing work, etc., etc., are encroaching more and more on our time, and the man who refuses to go with the tide is looked on as 'an old-fashioned missionary' who has fallen behind the times, and knows nothing of the 'science of missions.'"

"It is felt by some that it is a waste of time nowadays to stand at a street corner or in a small village, preaching to the illiterate, that Chinese evangelists can do that kind of work ever so much better than the foreign missionary. The result is that the proportion of missionaries who give themselves to this rock-bottom work is becoming alarmingly small and if one will look at the problem carefully from this standpoint, it is possible he will see the true answer to the problem which confronts our mission and every mission in North China."

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR, Young People's Leader. Jackson
MISS MARY RATLIFF, College Correspondent. Raymond
MISS M. M. LACKEY, Secretary-Treasurer. Jackson

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"We know that we have passed from death unto life because we love the brethren."—1 John 3:14.

We still have a number of the prayer calendars on hand. If you wish one, please order at once.

LITERATURE FUND REPORT.

Amounts already reported \$ 14.75
Rec'd from Houston W. M. U. 1.70

Amount on hand \$ 16.45

FROM OUR LONG-TIME EDITOR,
MRS. BAILEY.

Dear Sisters of the W. M. U.:

I am not writing this to bid you goodbye, but to tell you of what a wise and happy change has been made for our W. M. U. page.

The editing of the page has been combined with the other office work of the W. M. U., and our very efficient secretary, Miss Lackey, will take charge and edit the woman's page in The Baptist Record. You will remember about one year ago I resigned this work but agreed to continue until some one could be found to take charge of this department of our work. The Central Committee has shown its wisdom in the selection of Miss Lackey for this work. Her success as our field secretary is proof enough that she is equal to the task. Miss Lackey needs no introduction or recommendation, for she is known and beloved all over our State; but I do insist that since her work has been increased to a three-fold measure that each and everyone of us help to make her work as easy as possible. Perhaps a few don'ts might help to show how we might lighten the load a bit:

Don't make your articles long and always put sufficient postage on so they will not reach the editor's office marked "due two cents."

Don't send matter for the W. M. U. page to Dr. Lipsey.

Don't fail to send your copy on time, and please don't be angry if you never see it in print, for one page will not hold everything.

One more and I will have finished—don't forget to pray for our editor.

Now let me thank each and everyone for

the help you gave me during the years that I have tried to serve you and for the sweet spirit you showed in overlooking my failures. Affectionately, your co-worker,
MRS. T. J. BAILEY.

ASSOCIATIONAL DIVISIONS.

At the annual meeting it was decided to divide the State into four sections and have a vice-president in charge of each section.

As will be seen from the constitution, it shall be the duty of the vice-presidents to have general oversight of the associations in her territory. This does not conflict in the least with the work of the superintendents of the associations. But will afford each additional help in her work; and as often as these vice-presidents can be in the field so much more will be accomplished. The utter inability of the corresponding secretary covering the State in one or indeed in three years is plainly visible to all. Even if she should be able to visit all societies once, much work is lost by her inability to repeat the visit in a short while. With such able, intelligent and consecrated vice-presidents as we have to assist with this work means a vast step forward. All four of them are fully as well, if not better equipped, and in some respects far better equipped, for the work than your secretary. So we urge you, sisters, to give your vice-president a cordial welcome, and if at any time you wish a rally day or a special visit from her, invite her to be with you. Just here it will surely not be out of place to insist that the expenses of your vice-president be met when she comes to serve you.

The associations have been divided as follows:

Northeast section—Mrs. J. P. Harrington, vice-president: Aberdeen, Calhoun, Chester, Chickasaw, Choctaw, Columbus, Harmony, Hopewell, Judson, Koscisko, Lauderdale, Louisville, Monroe County, Mt. Pisgah, Oktibbeha, Tinnah, Tishomingo, Tombigbee, Trinity, West Judson.

Northwest section—Mrs. Martin Ball, vice-president: Coldwater, Deer Creek, Oxford, Sunflower, Yalobusha, Yazoo, Zion.

Southwest section—Mrs. A. J. Aven vice-president: Carey, Central, Copiah, Lawrence County, Lincoln County, Mississippi, Rankin County, Strong River, Union.

Southeast section—Mrs. J. C. Jarvis, vice-president: Bay Springs, Chickasaw, Gulf Coast, Hoblochitto, Jeff Davis, Leaf River, Lebanon, Liberty, Magee's Creek, New Liberty, Pearl Leaf, Pearl River, Perry County, Tallehala, Red Creek, Bethel, Walthall.

The State minutes have been mailed out to the president of the societies. Will you not use these minutes in your meetings and thereby become more thoroughly acquainted with our work? You are specially urged to study together the constitution; and if you feel that it does not meet our requirements remember you have the privilege of suggesting changes at the next annual meeting.

Copy of the minutes of the following associations are wanted: Aberdeen, Bay

Spring, Calhoun, Chester, Chickasaw, Coldwater, Deer Creek, Harmony, Hopewell, Hoblochitto, Jeff Davis, Judson, West Judson, Leaf River, Lawrence County, Lebanon, Lincoln County, Louisville, Magee's Creek, Mississippi, Monroe, Oktibbeha, Pearl Leaf, Pearl River, Perry, Strong River, Tallehatchie, Tippah, Tishomingo, Trinity, Union, Yalobusha, Zion, Bethel, Pearl Valley and Red Creek.

Will the sisters who read this please send the minutes of her association?

FROM PEARL LEAF ASSOCIATION.

Our associational meeting was held at Mt. Horeb the forenoon of October 10th. Every woman at the association attended. The program suggested by the Central Committee was carried out. The papers were exceptionally good. Every union reported a Sunbeam and a mission study class. Last year we had only two Sunbeams and one mission study class. Seminary Sunbeams are enthusiastic over their orphanage box.

Dear sisters, let us do our best for our Master this year.

MRS. G. S. HEMETER,
Superintendent Pearl Leaf Ass'n.

FROM A LETTER FROM MRS. McLURE.

Miss Traylor has gentleness and tact that make her attractive to people, and yet she has a strong personality, and is most capable. Sometime ago she and I had a talk about her future work and her heart turned to her own State.

Miss Traylor has a wonderful gift with children and her resourcefulness should be a valuable asset in any work she undertakes.

MAUDE R. McLURE.

Louisville, Ky.

FRONTIER BOX PACKING.

One dozen ladies of the W. M. U. of the Bogue Chitto Association met October 31st with the McComb First church for the purpose of packing our frontier box. Our box went this time to Rev. W. J. Bristow, Portales, New Mexico. I find that our frontier box is a great source of interest and joy to all of our societies and it is understood that we have one every year. We had a small family but our box was valued at \$165. The McComb W. M. U. entertained us royally. They served an elegant dinner in the basement and gave us some special music on their new pipe organ. We had right good program, each one taking part doing unusually well, and the Spirit's presence seemed to be felt by each one. Thus the W. M. U. of Bogue Chitto Association has another happy day to think upon, and a new interest in the work of New Mexico.

MRS. R. L. BUNYARD.

Magnolia, Miss.

Rev. G. S. Jenkins resigns at Forest and goes to Ripley January first. He is succeeded by W. H. Thompson, of Sumrall.

GET RID OF HUMORS
AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease. For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

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14 MEANS STANDARD
Good Seed
Sold nationally to American planters—true to name—guaranteed to please—sold everywhere or write
ARTHUR G. LEE SEED MERCHANT
BIG NEW 1915 FREE CATALOGUE
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HAS A CURE
FOR PELLAGRA

Parrie Nicholas, Laurel, Miss. writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy, my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra." This is published at her request. If you suffer from Pellagra or know of anyone who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama. The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucus and choking; indigestion and nausea; either diarrhoea or constipation. There is hope: If you have Pellagra you can be cured by Baughn's Pellagra Remedy. Get big free book on Pellagra. Address: American Compounding Co., Box 587Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

THE NEW YEAR OF ST. NICHOLAS

Easily the most important and interesting of the festivities planned for the new year of St. Nicholas is the new serial by Frances Hodgson Burnett, "The Lost Prince," which begins in the November number and will run through twelve months of the magazine.

Mrs. Burnett has based her new story on a legend in a certain European country that, five hundred years ago, while a ruthless and unpopular king was in power, his son, a youth of noble qualities and much beloved by his people, mysteriously disappeared. And, upon the death of his father, a new dynasty came to the throne though the story of the lost prince has been handed down through the centuries.

"The Lost Prince" of Mrs. Burnett's story is the descendant in our own time of the lost prince of five hundred years ago; and his story is that of "a boy who is a prince but does not know he is one, making his way through Europe in the guise of a stalwart little tramp, but secretly carrying a message and a sign, to stray men in crowded streets, at palace gates, in forests and on mountain-sides—he himself ignorant of all but that he must obey and pass on in silence.

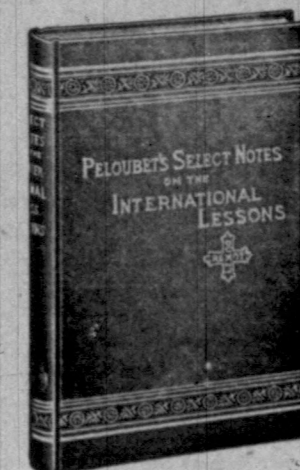
Other serial features of the new volume of St. Nicholas include "Peo to the Ring; or A Maid of Denewood" by Emille Benson Knipe and Alder Arthur Knipe; "The Boarded-up House," by Augusta H. Seaman author of "Little Man'selle of the Wilderness;" "Silverheels," a story for younger boys and girls, by Gabrielle A. Jackson, author of "Denise and Ned Toodles;" and an adventure yarn specially for older boys, telling the adventures (real adventures, too) of two American lads in Mexico. The title is "Chained Lightning," and the author of "Little Man'selle of the Wilderness" has had many of the experiences he pictures.

The publishers, The Century Co., Union Square, New York, are offering to new subscribers the October, November and December numbers free; and the year of 1915 complete for the usual subscription price of \$3.00.

MENDENHALL MEETING.

Our annual meeting began here several weeks ago and was a success from the beginning. We had Dr. Rorim, of Jackson, to assist us. He has special evangelistic gifts. His preaching is of the Pauline type. He was very successful in dealing with the students of the Agricultural High School located here. There were twenty-eight additions to the church—eight by baptism. Other pastors who preach at these agricultural schools would do well to get Dr. Borum to assist them in a meeting.
CHAS. C. JONES, Pastor.

The Greensboro Nurseries, John A. Young & Sons owners, report that this Fall season opened with a rush of orders. During the first 30 days after the season opened they shipped out more than 8,000 orders, many of them calling for 1,000 trees to the order, and that their salesmen continue to send in orders from points that were previously canvassed. This shows that our people are alive to the importance of planting fruit, shade and ornamental trees.

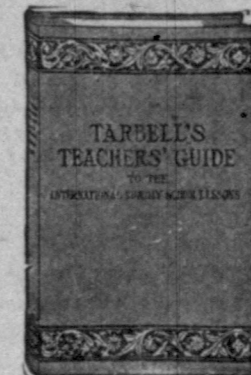
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FOR 1915

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Many hundreds of books are carefully examined during the preparation of each volume and many hundreds of the best periodicals. All of this abundant material is combined with the skill born of long training and experience, and placed before the teacher and student in the form that has been found most convenient and serviceable.

These are the qualities that have commended "Peloubet's Notes" to a worldwide circle in the past, and that will continue to commend it in the years to come.

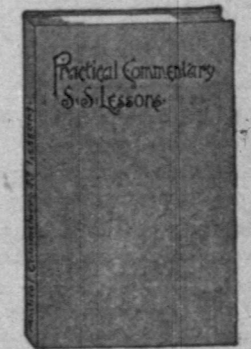
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From all parts of the globe testimonials come regularly to the success of this modern Sunday School teachers' vade mecum in all grades.

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FOR 1915. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Signification and Fact. Daily Bible Readings for 1915, also Topics of Young People's Society, Motto, Pledge, etc. Red Cloth 25c. Morocco 35c. Interleaved for Notes 50c. postpaid. Stamps Taken.

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THE BAPTIST RECORD
JACKSON, MISSISSIPPI

RHEUMATISM AN INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes:—"I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water, and in a short time was cured."

Mr. Rhodes, of Virginia, writes:—"Please send me ten gallons Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McLean, of South Carolina, writes:—"My wife has been a sufferer with Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes:—"Mrs. Carter has had enlarged joints since her husband's death. Shivar Spring Water removed every trace of the enlargement. The water is absolutely excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. (Fill and mail to the Shivar Spring.)

Box 118, Shelton, S. C.
Gentlemen:—I accept your guarantee offer and enclose herewith two dollars (\$2.00) for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....
Post Office.....

Express Office.....

Note:—The Advertising Manager of the Baptist Record is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

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Frost proof. Varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by express, 500 for 75c; for 1,000, \$1.25; 5,000 at \$1.00 per 1,000. Special prices on large quantities and to dealers. Prices by mail, 500 for \$1.10; 1,000 for \$2.00 postpaid. Collard plants, same prices. Can ship at once. Satisfaction guaranteed or money refunded. P. D. FULWOOD, Tifton, Ga.

TEAMS IN TRAINING
A DEPARTMENT FOR YOUNG PEOPLE

THE HAPPY BAND AT TWILIGHT

By Ruth Pugh Bond.

Live Interrogation Points.

"Aunt Rose, what do the letters 'C. Q. D.' mean?" It was Andrew Shealey, who brought up his part of the contract to make this occasion realize that there were live interrogation points.

Aunt Rose smiled, for it was just like a boy to want to know about the sea. She said:

"The letters 'C. Q. D.' have been used as a code signal by wireless telegraphy on board ships, and the big ships can communicate with each other and with stations on land. As the letters would be flashed over the invisible space, the signal station on board another ship would know that some one was in distress, for the letters would say, 'Come Quick; Danger.' In this way it is now possible to rescue sinking vessels at sea and save the passengers and crews.

"Speaking of saving life reminds me to tell you how one life was saved before wireless telegraphy was invented.

"The battle had been a hard one that day and many dead and wounded had been found on both sides of the lines. At roll call one night after

this hard fight, John Garnett did not answer to his name.

"Late at night Mr. Garnett, John's father, came into camp to inquire about his boy.

"Mr. Garnett," said the captain, "John did not answer roll call. He must have been wounded or dead out yonder in the dark field. We have not yet been able to gather up the wounded and dead."

"Mr. Garnett found a lantern and lighted it; then he went out into the rough, dark field to look for his boy, dead or wounded.

"Every few steps this anxious father would stop and call loudly, 'John Garnett, thy father is here and calleth for thee.'

"Over and over this sad cry rang out over the field in the dark night air.

"John Garnett, thy father is here and calleth for thee."

"Finally, away across the field, a faint voice sounded near the father's side.

"Father, here I am."

"With great joy the father gathered up his son and bore him to where help could be given his wounds.

"Just so, my Happy Band, the Father in heaven calleth for thee; can you say like the soldier,

"Father, here I am?"

LAUDERDALE BAPTIST S. S. AND B. Y. P. U. CONVENTION.

A large number of Baptists of Lauderdale county met, at the call of the arrangement committee appointed by the association, November 28, and organized the Lauderdale Baptist Sunday School and B. Y. P. U. Convention.

The meeting was held at Oak Grove church, two miles from Meridian. The first day weather prevented many from attending, but the second day the house overflowed.

The following interesting program was carried out:

Saturday morning Rev. I. A. Halley conducted the devotional, and presented the "Purpose and Need of Organization;" after which the organization was perfected, by the election of John L. McLemore, president, Oak Grove; B. F. Jamison, vice-president, Meridian, 41st Ave.; W. M. Gressett, secretary-treasurer, Meridian, 15th Ave. Opening and closing exercises were conducted by B. F. Jamison. "Round Table on Teaching Methods" was conducted by C. F. Woods, after which a most delightful dinner was served on the grounds, from which more than twelve basketfuls of fragments were gathered up. While the rain fell most of the day, the sun came out and smiled approvingly while we all enjoyed our excellent dinner. After the devotional in the afternoon the different departments of Sunday School were most ably discussed and explained as follows: Mrs. W. W.

Willis, cradle roll. Mrs. J. T. McDowell, primary; Mr. G. E. Parr, intermediate; teacher training, Dr. T. J. Shipman, after which W. Edgar Holcomb, assistant State secretary, ably dissected the B. Y. P. U. and conducted the round table on the subject.

On account of the weather, no evening session was held, and Sunday morning, Superintendent John L. McLemore, had the convention as guests at the regular session of his model Sunday School, proving the possibilities of a one-room school, and his own ability.

Everyone again enjoyed a delightful dinner spread under the beautiful trees of the grove in which this little "church in the wildwood" is the center. The afternoon session was a feast of love, inspiration and consecration. Rev. Mahaffey, of the Highland church, conducted the devotional. Hon. A. S. Boseman explained the management of a city Sunday School. W. Edgar Holcomb gave a very helpful lecture and blackboard talk on the "Purpose and Methods of the B. Y. P. U." M. P. L. Love, of Hattiesburg, spoke on the Layman's Movement, which was very appropriate as the State Men's Convention meets in Meridian, next February. H. R. Stone delivered a most inspiring address on the parable of the talents; John L. McLemore demonstrated how a one-room school can be almost instantly converted into a seven-room graded Sunday School, with all the facilities needed for successful work. The convention closed,

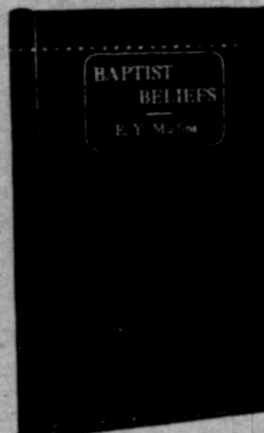
Build Up With 50 year tested
The old Wintersmith's general
reliable remedy for malaria, chills and Tonic
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all declaring that although the first it had been a most profitable meeting, and giving a standing vote of appreciation of the courtesies extended us by our hosts.

B. F. JAMISON.

Baptist
Beliefs

By
President
E. V. Mullins



In this little book the President of the Southern Baptist Theological Seminary has given a most acceptable concise re-statement and interpretation of Baptist principles for the general reader. All the main topics of a systematic theology are discussed, though only a part of a page is given to some subjects and not more than six pages to any. Those who know Dr. Mullins' "The Axioms of Religion," and his "Why is Christianity True?" will not need to be told how well equipped he is for just this kind of terse summarizing.

The author is noted for his power of compact and crystal-like statement of denominational views and practices. He has prepared a manual for popular use and the ordinary church member will find statements which are readily grasped and illuminate the subjects presented which include the whole range of articles of faith and further paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members. Bound in chaste blue cloth with white stamping, postpaid\$0.50

The Baptist Record.

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Sore Teeth
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Write me today and learn all about this new and easy method that you can use at home, so there will be no further need for you to undergo painful or expensive dental treatment. If you have Pyorrhea or Riga Disease, gingivitis, receding gums, elongated or loose teeth; soft, discolored or spongy enamel; if your breath is foul; if your teeth pain while eating; if you are subject to bad tastes—then or your own sake, and learn how easy this method is—how painless and speedy—how it will quickly and permanently give you sound, healthy teeth. Don't wait. Merely ask for my book and it will be sent at once FREE and without obligation of any kind. DR. F. W. WILLARD, 8343 Powers Bldg., Chicago, Ill.



DEATHS

ROSS A. McCULLOUGH.

Again we are called to chronicle the going of one of our good members of the Bogue Chitto church in Pike county. This sad event came with its stunning blow to the family and his large circle of friends, in the early morning of December third. He was stricken while working all alone in his field, a few hundred yards from his residence, about five o'clock the evening before. He left his plow team and with heroic effort made his way to his home. The physician came quickly and loving hands ministered to him in his semi-conscious condition, but to no avail.

He was born December 15, 1864, and reared not far from the home now under the pall of sorrow. He was graduated from Mississippi College in the large class of '95 with the B. S. degree; was married to Miss Nannie Walker, who with five sons survive him; the baby boy being only fifteen months old.

His mental and heart preparation, coupled with remarkable energy, made him a most valuable factor in all our church work. Rarely could there be found a more helpful assistant to pastor and Sunday School superintendent than he. At the convention in Columbia, he was made a member of the State layman's committee. In this work he took an active interest in his own association.

His Sunday School class of ten young ladies loved him dearly. It was soul-thrilling to see them pay their last tribute of affection as they covered the new-made grave with beautiful floral offerings.

The funeral services were conducted by his pastor, assisted by Past Wells of the Methodist church. A great company of relatives and friends by their attendance paid tribute to the memory of this good man, and by this expression brought sympathy to the sorrowing family.

We sorrow not as those who have no hope, but meekly bow to the will of Him who doeth all things well.

I. H. ANDING.

Summit, Miss.

BROTHER WILLIAM BELUE.

On October 23, 1914, God in His infinite love, saw fit to call from this life one of Mars Hill's beloved members, Brother William Belue.

Brother Belue was fifty-three years old. He has been married twice, and these unions were blessed with seven children, four by his first wife, and three by his second.

Brother Belue was a faithful church member, devoted husband, affectionate father, and a good neighbor.

"Sleep on, dear one, sleep; You have gone to a place never more to weep;

You will be missed from here very much, But Eternity will only reveal the I've you have touched."

A FRIEND.

MRS. LENA BEACH.

On October 26th, 1914, the death

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Size, 5 1/2 x 8 inches. Only 1 inch in thickness.

BOUND IN GENUINE PERSIAN MOROCCO, divinity circuit, full leather linings, silk sewed, silk head bands and marker, special reinforced binding that will not break in the back.

The common defect in Bibles, such as the leather showing through when the book is opened has not appeared in a Holman Bible for three years.

PRINTED ON THE FINEST INDIA PAPER MADE

The color tone is a beautiful pearl white with a firm soft finish; the leaves separate easily and do not cling together in the manner peculiar to other India Papers. While it is doubly strong and firm in texture, it is so thin that it bulks only 1/4 of an inch to a thousand pages, and so opaque that the heavy black type does not show through.

The chapter heading on the outside corner of each page makes this Bible Self-Indexed.

Specimen Part-page of Type.

ST. MATTHEW, 5.

15 * The land of Zabulon, and the land of Nephthaliim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 * The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.

Isa. 8, 1, 2.
Isa. 42, 1.
Luke 1, 32.
Mark 1, 14.
Isa. 60, 1.
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Isa. 60, 99.
Isa. 60, 100.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,

3 * Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 * Blessed are they that mourn: for they shall be comforted.

5 * Blessed are the meek: for they shall inherit the earth.

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Address

The Baptist Record

Jackson, Miss.

angel came to the home of Deacon T. J. Beach and claimed the spirit of his companion, Mrs. Lena Beach.

She was a devoted and faithful member of the Kosciusko Baptist church. She was born at West, Miss. In 1868, but spent most of her Christian life in Kosciusko, where she was the friend of the needy and faithful in every relation of life.

To her bereaved loved ones we extend our sympathies and for them lift our prayers to Him who never makes a mistake.

Her pastor,
W. A. ROPER.

JOHNSON—YOUNG.

Beggar—"Kind sir, could you help a brother Mason, Odd Fellow, Elk, Moose, Eagle, Owl or Forester?"

Passerby—"I belong to none of them."

Beggar—"Ah, den, could you help a fellow Baptist, Catholic, Episcopal or Presbyterian?"

Passerby—"I belong to none of them."

Beggar—"Ah, den, shake hands and assist a feller socialist and up-lifter in distress."—Kansas City Star.

Will Relieve Nervous Depression and Low Spirit. The Old Standard general strengthening tonic ROY'S TASTELISS TONIC, arouses the liver, drives out malaria and builds up the system. A Sure Answer.

Mr. Lee Johnson, of Pine Grove, and Miss Viola Young, of Purvis, Seutter Bldg.

were married December 6th, the writer officiating. These are very promising young people, and we wish them much happiness in their journey on life's pathway.

CECIL C. CHAPMAN.

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THE C. B. BELL CO. HILLSBORO, OHIO

B. J. LEONARD

DENTIST

Special Attention Given to Children's Teeth and the Treatment of Gum Troubles.

Seutter Bldg. Jackson, Miss.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

QUARTERLY REVIEW.

Subject for the quarter, "Jesus the world's Savior and King."

Motto text for quarter, "Far be it from me to glory save in the cross of our Lord Jesus Christ."—Gal. 6:14.

Lesson 1. Christ Anointed for Burial (Mark 14:1-11). Motto text, "She bathed what she could."—Mark 14:8.

Outline:
1. The precious ointment poured out.

2. The anointing interpreted.

3. The anointing one incentive to betrayal.

Central truth: Nothing is too good to give to Jesus.

Questions: (1) What is the cardinal difference between Mary and Judas? (2) What determines the real value of a gift? (3) Are those who criticize acts of devotion generally themselves quick to relieve the needy?

Lesson 2. The Last Supper (Mark 14:12-25). Motto text, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."—1 Cor. 11:26.

Outline:
1. The passover prepared for.

2. The betrayer pointed out.

3. The Lord's supper instituted.

Central truth: The Lord's supper is one of the two ordinances that Jesus established, and is a memorial service of the Lord's death.

Questions: (1) What did the feast of unleavened bread commemorate? (2) Had Judas already committed himself to betray Jesus? (3) Was it possible for these disciples to believe this bread and wine the real body and blood of Jesus?

Lesson 3. In the Garden of Gethsemane (Mark 14:32-42). Motto text, "Watch and pray, that ye enter not into temptation."—Matt. 26:41.

Outline:
1. Sorrowful unto death.

2. The weakness of the flesh.

Central truth: Jesus wrestled in the garden that he might conquer on the cross.

Questions: (1) To what was Christ's intense agony of soul due? (2) Did he shrink from his approaching death? (3) What might the disciples have done for him?

Lesson 4. Jesus and Judas (Matt. 26:14-25; 47:50). Motto text, "Woe unto that man by whom the Son of Man is betrayed."—Matt. 26:24.

Outline:
1. The betrayal foretold.

2. The Son of Man betrayed.

3. The reward of iniquity reaped.

4. The field of blood purchased.

Central truth: The harvest of sin is remorse and death.

Questions: (1) Why did a great multitude accompany Judas? (2) Was his remorse a godly repentance? (3) What sinful characteristics of Judas led to his downfall?

Lesson 5. The Arrest and Trial of Jesus (Matt. 26:47-68). Motto text, "He is brought as a lamb to the slaughter, and as a sheep before her

shearers is dumb, so he opened not his mouth."—Is. 53:7.

Outline:
1. Jesus, unresisting, arrested.

2. Condemned for blasphemy.

3. Mocked and smitten.

Central truth: Jesus' trial manifests the depravity and degeneracy of human nature, and its need of a Savior.

Questions: (1) What two forms of trial did Jesus pass through? (2) Were any witnesses for him called?

(3) In the two trials, were the charges the same?

Lesson 6. Sowing and Reaping (Gal. 6:1-10).

Outline:
1. A Christian's attitude to his brethren.

2. His responsibility for himself.

3. Seedtime and harvest.

Central truth: We should all be seriously concerned to ascertain our standing with God.

Questions: (1) Is any spirit of fault-finding encouraged? (2) What general principle covers man's duty to man? (3) What natural harvest does drink bring?

Lesson 7. Jesus and Peter (Mark 14:27-31, 53, 54, 66-72). Motto text, "Let him that thinketh he standeth, take heed lest he fall."—1 Cor. 10:12.

Outline:
1. Peter protests loyalty.

2. He follows afar off.

3. He denies his Lord.

4. He repents in tears.

Central truth: A Christian who falls into sin may recover his lost estate by repentance and faith.

Questions: (1) Was Peter sincere in his protestations of faithfulness? (2) Was there special danger to him in being recognized as Jesus' friend? (3) What did Jesus probably show in his look?

Lesson 8. Jesus and Pilate (Matt. 27:11-31; Luke 23:11-25). Motto text, "Pilate saith unto them, What shall I do with Jesus, which is called Christ?"—Matt. 27:22.

Outline:
1. Jesus accused of treason.

2. Pilate's efforts to free him.

3. Pilate's wife's warning.

4. Pilate's vain disclaimer of responsibility.

Central truth: He came unto his own, and his own received him not.

Questions: (1) What was Pilate's character as shown in this trial? (2) Why was Jesus silent before Herod? (3) What shall I do with Jesus?

Lesson 9. Christ Crucified (Mark 15:21-41; Luke 23:39-43). Motto

text, "Surely he hath borne our gifts and carried our sorrows."—Is. 53:4.

Outline:
1. Nailed to the cross.

2. The observers' mocking comments.

3. The closing hours.

Central truth: He bore the sin of many and made intercession for the transgressors."—Is. 53:12.

Questions: (1) Why did Jesus refuse the myrrh and wine? (2) Could he have saved himself? (3) Why had God forsaken him?

Lesson 10. Christ Risen from the Dead (Mark 16:1-8; Matt. 28:11-15). Motto text, "Why seek ye the living among the dead? He is not here, he is risen."—Luke 24:5-6.

Outline:
1. The women's visit to the tomb.

2. The angel messenger.

3. The watch protected.

Central truth: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."—John 11:25.

Questions: (1) Why was there a message to Peter? (2) Why did the watch go to the chief priests? (3) Why seek ye the living among the dead?

Lesson 11. The Great Commission (Matt. 28:16-20; Luke 14:44-49). Motto text, "Lo, I am with you

always, even unto the end of the world."—Matt. 28:20.

Outline:
1. Jesus meets his disciples.

2. His commission to his people.

3. Their understanding opened, to understand the Scriptures.

4. The promise of power.

Central truth: Christ's presence and power are given to his disciples, that they may fulfil his last command.

Questions: (1) What three commands are included in the Great Commission? (2) Do those who have been taught always observe all the things Jesus had commanded? (3) What is the field for gospel effort?

Lesson 12. The Ascension (Luke 24:50-53; Acts 1:1-11). Motto text, "He was taken up, and a cloud received him out of their sight."—Acts 1:9.

Outline:
1. The resurrected Savior.

2. His parting words.

3. His ascension to glory.

Central truth: This same Jesus whom we have known and loved, and who has risen into heaven, will return to us.

Questions: (1) How many appearances of Jesus after his resurrection are recorded? (2) How were the disciples to be witnesses? (3) How many beheld his ascension?

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NEWS IN THE CIRCLE MARTIN BALL

The church in Nacogdoches, Texas, has secured the services as pastor of C. A. Westbrook, who has been located at Minden, La.

Missionary J. G. Chastain, of Mexico, is in the midst of a gracious revival with the Mexicans at Gonzales, Texas. Many are turning to the Lord.

The First church at Stamford has called Pastor W. A. Wray, of Weatherford, adding \$500 to his salary. That looks much like money moving. But we don't know.

In the meeting at the Columbus street church, Waco, Texas, conducted by H. W. Virginia, there were 100 additions. Frank S. Groner is the aggressive pastor.

At the Arkansas Convention the entire indebtedness on Ouachita College (\$60,000) was provided for. The school was almost lost to the Baptists, but it seems now to be safe.

A. B. Ingram, who has been very successful in the pastorate of the First church, Austin, has accepted a call to the First church, Corpus Christi, Texas, and will enter the work at once.

The church at Fayetteville, Ark., has set apart December 20th as deliverance day. They expect to pay off and burn all the indebtedness against the church. They have a most magnificent building.

President Lee R. Scarborough, of the Southwestern Theological Seminary, has launched the "Baptist Student Missionary Movement." It is to be America-wide and entirely Baptist. That sounds right to us.

Missionary T. O. Hearn, who has been at home from his China field since last May, will sail from Seattle for China, February 8th. He will take the work engaged in by J. C. Daniel, who lost his life by drowning.

At the prayer meeting at Clarksdale last Wednesday night there were five lawyers present. Either of them would offer a public prayer or lead the meeting. It occurred in the midst of circuit court. Good men and true.

The Tabernacle church, Atlanta, Ga., has called Dr. J. L. White, of Macon. Dr. White has the matter under consideration. He has not been in Macon a great while; went from the Central church, Memphis, to that point.

The new pastors introduced to the brotherhood at the Oxford Convention were a set of excellent men. We trust they will all fit and stay with us for years. There is much hard work in Mississippi. Cordial greetings to all of them.

W. C. Taylor, the youngest brother of Pastor H. B. Taylor, of Murray, Ky., has announced his decision to go to Brazil as a missionary. He is well prepared for teaching and preaching. His father was a powerful gospel preacher.

The largest congregations that have ever greeted the pastor of the church at Clarksdale at a regular service attended last Sunday morning and night. The auditorium was well filled. One addition. The weather was disagreeable.

We think it right and proper that the State Convention of Oklahoma should align itself with the Southern Baptist Convention in its work. The membership is predominantly from the South. For this reason the convention should be vitally connected with the South.

Dr. F. C. McConnel, the successful pastor of the First church, Waco, Texas, has been called to the Druid Hill church, Atlanta, Ga. This is the newest church in Atlanta and located in a popular section of the city. He will receive a cordial welcome back to Georgia.

Dr. John D. Mell has declined the offer of the presidency of Bessie Tift College, Georgia. It was sincerely believed that the people would rally to Dr. Mell in such a way to relieve the financial embarrassment of the college, and bring many students to the institution.

The Gay Foundation lectures this year will be delivered by President J. M. Burnett, of Carson and Newman College. The Louisville Seminary students are expecting a treat. Rev. J. M. Shelbourn, of Howard College, will deliver the missionary address on missionary day in January.

It was wise in the Georgia State Board to leave to the executive committee of that board the reply to requests for help. This committee enters into thorough investigation as to amounts appropriated for church building and salary received. This committee is to work with the executive committees of associations.

Dr. John T. Christian, of Hattiesburg, is crowded with requests for lectures in institutes. He goes next week to Louisiana College for lectures on history, then to Clarke Memorial, on the trial and crucifixion of Jesus, then to his own church on the Christ in Revelation. We do not wonder. He is well able to interest and instruct.

The Mission Board of Georgia laid out its work on a \$60,000 basis. Six per cent of the total amount raised is set aside for the maintenance of the office. Dr. H. R. Bernard was re-elected auditor and secretary of the committee on co-operation. Dr. C. W. Daniel was elected corresponding secretary and treasurer at a salary of \$4,000.

A great meeting has just closed at Baylor College, Texas, Dr. J. C. Hardy, president. The meeting was conducted by Pastor G. L. Yates, of Tyler. Much preparation had been made for the meeting. Every girl in the college, who was not a member of the church, gave her heart to God. Thirty-three were baptized. President Hardy is jubilant over the meeting.

Dr. I. W. Read, of Leland, writes: "Had a roll call last Sunday morning, chairs filled the aisles. Forty members have been received during the year—twenty-nine by baptism; \$8,000 raised for all purposes. Duplex envelope system used for all purposes. The Sunday School and congregations are larger than ever before." Give us time in the Delta and we will come.

Pastor Fleetwood Ball, of Lexington, Tenn., is crowded with work. He is moderator of his association, secretary of the West Tennessee Sunday School Convention, secretary of the Tennessee Baptist Convention, secretary of the Tennessee Baptist Pastors' Conference, associate editor of a Lexington paper, and the Baptist and Reflector, correspondent for the Commercial Appeal, Memphis, and the Banner, of Nashville; and preaches three times every Sunday.

The State Mission Board of Georgia began retrenchment at the opposite end from that of Mississippi. Bible institutes, enlistment workers and evangelistic singers were discontinued. B. G. Smith and J. F. Jackson were elected evangelists at a salary of \$1,320 each. Evangelists were instructed to hold meetings with weak and dependent churches. Geo. W. Andrews was re-elected Sunday School field secretary and F. H. Leavell, B. Y. P. U. secretary at a salary of \$1,600.

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PRIMARY SCHOOL IN CANTON, CHINA.

The plan for getting this school for our Baptist missionary, Miss Mary A. Anderson, is simple and easily carried out. The book "Keep My Money," by David Patrick Macmillan, has been given to this purpose. The presidents of missionary and aid societies, leaders of Y. W. A's and by all means, leaders of Sun-seams, are asked to send for twenty copies and try to sell them before Christmas, if not before, as soon as possible thereafter. The need is most urgent. Miss Mary has eighty boys and girls in her present makeshift of a building and the owner is threatening to take that from her by July.

Over fifteen hundred copies have been taken. It will take the other fifteen hundred copies to get the school. How easily it can be accomplished by united effort! The book makes a beautiful gift; price, one dollar and five cents, postpaid.

Send all orders to David Patrick Macmillan, Clinton, Miss.

Dr. John H. Exger writes: "I received the beautiful book, 'Keep My Money,' and meant to read it through at once. I started, and then turned over and read the death scene and I was glad I was in my room alone. The next morning I tried to read that chapter aloud to the pastor, Brother Derrick, of Ackerman, but I only got a start. He bought the book at once."

A gold draft from China was received today for five copies of "Keep My Money." So the little book has reached the other side.

An old lady from North Mississippi writes: "I am sending the beautiful book, 'Keep My Money,' to my daughter in Japan."

Dr. E. Y. Mullins says the book, "Keep My Money," contains many beautiful lessons.

Judge A. H. Whitfield says, "I have read the book, 'Keep My Money.' It is an exquisitely touching story, written in a most exquisite style. It wells up spontaneously from the heart. I really and truly think it is much superior to Dicken's 'Death of Little Nell.' When one rises from the second reading of 'Little Nell,' he realizes, unconsciously, that the supposed pathos is manufactured, that, as such being as Little Nell ever really existed, or could have taken those tramps with the old man; that the scenes and situations are made to order, and that the tears which shed on the first reading were shed over a simulated scene and he does not care to read Little Nell's death any more. Every one who shall rise from the second reading of 'Keep My Money,' will rise in deeper tears than he shed at the first reading; he will know that such a little girl as Marygold did live, did do the things narrated, did shed the grace of heaven in the little corner of earth she lived in; did have while here the spiritual anticipation that only heav-

en could satisfy, though a child; and that every incident told, every scene and every situation were genuine, and that she had lived her little life through them all.

"There will come deeper tears than the first, deeper appreciation of the best little one sent to do the little miracles wrought in her brief five years; and he will know a motive wrote the ineffably touching little story with the pen dipped in the drop of her own heart's blood.

"This book will live. It will become a permanent treasure in all hearts that are sincere, and good, and true. It will become a lasting solace to every heart that has lost a child like Marygold."

WHY A DEFAULTER KEPT HIS JOB.

Here is a story they tell about "Billy" Sunday in Scranton: One night after the famous evangelist had had a specially hard day in Scranton and had gone to bed unusually tired, the telephone rang loud and long in the house where the Sunday party were installed. One of the associate workers, who answered, heard a man's voice at the other end of the wire demanding insistently that Mr. Sunday be called to the telephone.

An attempt to get the man's message first, and then a more strenuous attempt to persuade him that it was unjust to call the tired evangelist from his bed, both failed to quiet the insistence that the speaker simply "must talk to Mr. Sunday." Finally, the persistence of the demand broke down the worker's resolution to protect his chief, and Mr. Sunday was awakened and summoned to the telephone.

The attendant standing by heard the evangelist gradually giving way before the importunity which had conquered him. Mr. Sunday was saying, "I will see you in the morning." "First thing in the morning." "I really need the sleep. I cannot afford to stay up any later." "Won't tomorrow morning do just as well?" "Oh, well, then, come on, I'll see you."

So before many minutes had passed the bell rang at the front door, and a much agitated young man was admitted to the parlor, where Mr. Sunday was waiting for him.

As the other members of the party pieced the story together afterward, it appeared that the young man had come to confess a sin which was tormenting his conscience so unendurably that he could not brook the thought of spending another night alone with his remorse. He was confidential bookkeeper and cashier in a big business in Scranton, and he had been manipulating the books and stealing money from his employer. All of this accusation against himself he poured out volubly, and the listening evangelist, in response, searched him through and through

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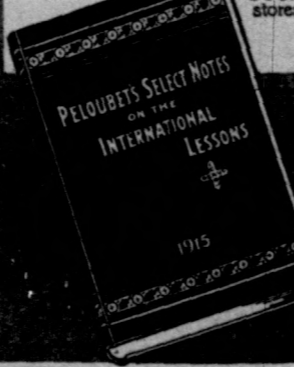
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for details of how and why he had committed the thievery. When finally he dismissed the man at the door, it was with the instruction, "You be here early tomorrow morning, and we will go down to see your employer."

The man was on hand next day at the early hour named, doubtless after a sleepless night. Sunday set out with him immediately at the very opening of business. Leaving the man in the outer office, he asked to be shown to the private rooms of the proprietor. There confronting the owner of the business, the evangelist startled him with the cool statement that his trusted cashier was a defaulter.

The amazed business man fairly shouted his vehement denial. "Impossible, sir! That man is the most reliable of all my employees."

"Not so impossible as you think," said Sunday. "Go and look at your books." And the evangelist, out at the cashier's desk a moment late with the proprietor, pointed out on one page and another where the books had obviously been dishonestly manipulated.

Back in the private office again the business man broke loose in great rage against the man he had trusted.

"I'll discharge him instantly," he cried, "and I'll have him arrested."

Sunday spoke slowly and smoothly. "No, I don't think you'll discharge him, and you won't have him arrested, either. That won't bring you back your money, and it will spoil a

man. You will have to fill his place, if you discharge him, with some fellow you don't know and that fellow may be as unreliable as this man has proved to be. But if you keep this man, you know what you have got. He will never do it again. It has cost him too much this time. I know a man who is ashamed of himself when I see him, and this man is ashamed. He will have religion after this to back him up. You had better keep him. It is the best thing for him and you."

The business man was sobering down under this argument, and the good business sense of it began to dawn on him. And besides the sense of it, he saw it was going to be an awkward thing to discharge and arrest a man who had the championship of so powerful and popular a friend. So in a moment or two the answer came—half reluctantly, perhaps, yet promising heartiness and good will later:

"All right, I'll do as you say. I will take him back and put him on the desk again."

"That's good," responded Sunday, heartily. "And now, let me have that pen."

As the big right hand of the evangelist reached for the pen, his left hand found an inside pocket and pulled out a check-book. Calmly he wrote into it the sum which the defaulter had named to him the night before. It was something over \$700. The evangelist added his signature and laid the check on the desk, saying, "Now, you haven't lost anything." And, turning, he disappeared through the door.—The Continent.

IN SOME CHEAP MAGAZINES.

Said he, "I would that we might wed. I haven't much to offer you, But"—interrupting him, she said, (Continued on page 32.)

We turn the pages—eight or ten—And find the place and start once more.

Read half a page or so, and then—(Continued on page 44.)

Again we turn, but, as we go, We stop to read an ad or note. We lose the thread, resume, and, lo! (Continued on page 58.)

And so we still pursue the trail, Past articles and poetry, To where she murmurs, turning pale, (Continued on page 70.)

Determined now, anew we start To finish up that tale or die; And, in the most exciting part—(To be concluded in July.) —Walter G. Doty, in Judge.

PROPORTIONAL INSURANCE.

By falling from a cart a Chinaman, who carried a large insurance, says "Tit-Bits," was quite seriously injured. There was some doubt even of his ever getting better. At length one of his friends wrote to the insurance company on his behalf, "Dear Sirs: Hong Wang Lee half dead, like half money."—Ex.

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1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,
54 Duke Māg'di-el, duke Y'ram. These are the dukes of E'dom.

CHAPTER 2.

THESE are the sons of 'Is'ra-el: Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'jā-min, Nāph'ta-li, Gād, and Ash'er,

19 And Cā'leb 1 which b 20 And begat B 21 And to the d 22 And ther of when h and she 23 And three ar 24 And Gil'e-ad 25 And

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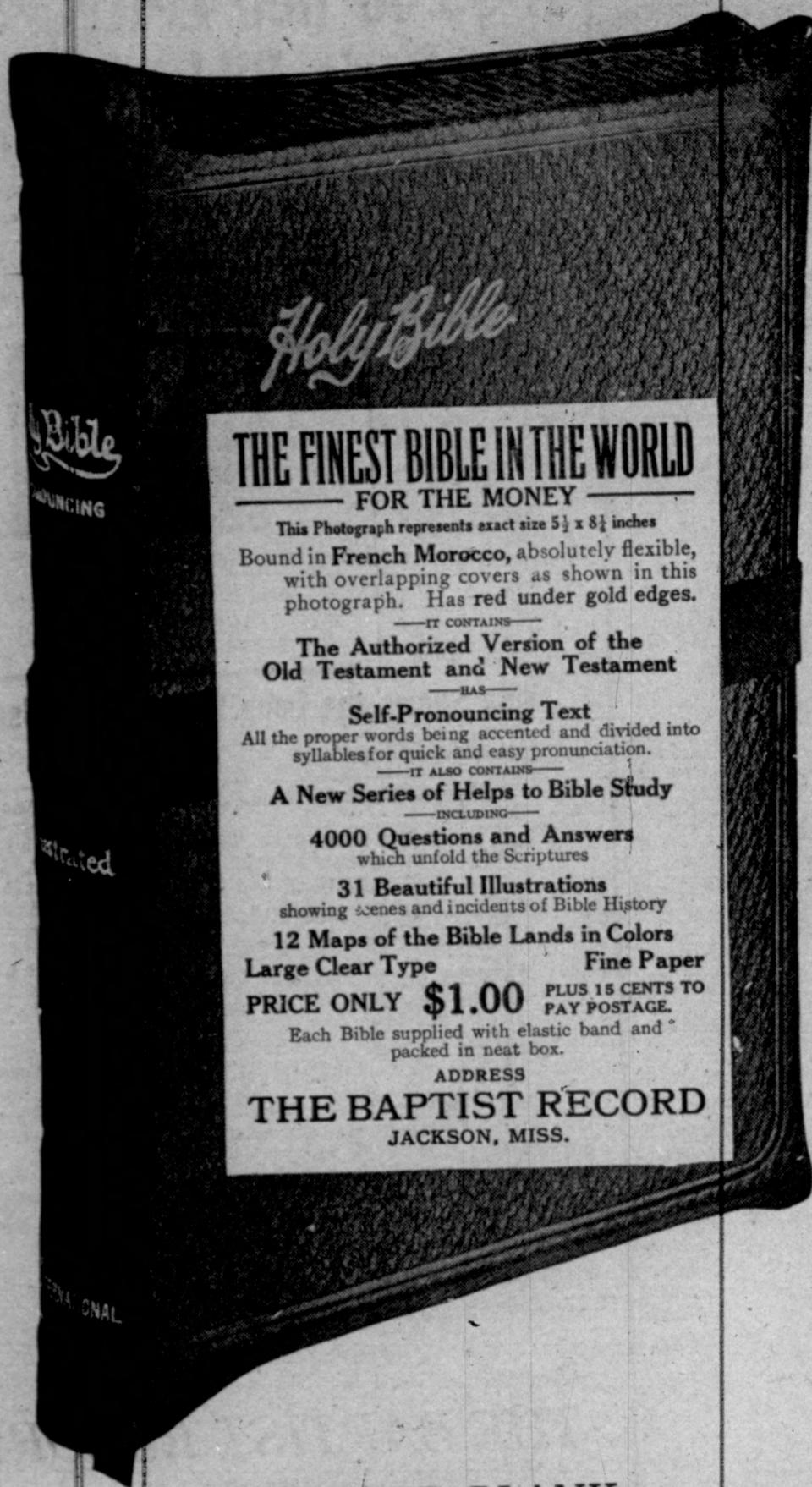
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His labors have not been in vain but fruit for much rejoicing in heaven. He has truly fed his flock and Brother Latimer's work will do lasting good. Behind his fearless and strong preaching will live his strong personality. Having touched such a life, our people are constrained to live more and more like Christ. The fruits of his ministry here may be seen many days hence, because he encourages sober conviction, through Christ who came "when we were yet without strength, and in due time died for the ungodly."

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On Monday morning the pastor was notified that three others would join at the next meeting by letter. The work there is prospering under the leadership of their Miss. Coll. student pastor.

Brother Latimer will graduate this session. Other churches near Weir have called him, and we hope he will locate in this association. The Lord bless the church and pastor.

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